A DECLARATION AND MANIFESTATION,

of the chiefe reasons and motiues of the *conuersion of Master* M. du TERTRE, *Lord de la* MOTTHE LVYNE, *late Preacher amongst the Order of the* CAPVCINS, *vnder the name of* F. FIRMIN *&c.*

TOGETHER WITH HIS CONformitie vnto the reformed Churches of FRANCE.

Directed to those of the Church of ROME.

BIBLIOTHECA BODLEIANA

At SAVMVR.
By THOMAS PORTAV. 1616.

Translated out of French by *E. M.* of Christ-Church in OXFORD.

Th. A°. T. 16.

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BIBLIOTHECA REGIA MONACENSIS

TO THE REVEREND,

right Worſhipfull, and my worthy friend,

Mr. Doctour GOODVVIN, Doctour in Diuinitie, and Deane of *Chriſt-Church* in OXFORD, the Tranſlator wiſheth all happineſſe both in body and ſoule.

Reuerend and Right Worſhipfull,

HAuing within theſe few daies lighted vpon this booke, by the meanes of a familiar friend of mine, who lately had receiued it out of *France*, and conſidering the happy ſubiect and methodicall compoſure thereof, I thought it would not be amiſſe (nay rather a very profitable worke for the Church, at leaſt for the bringing home of ſuch, of whom there is yet good hope they may be reclaimed) if I did ſet by ſome few of theſe vacation

houres for the tranſlating thereof. And I was the rather induced thereunto, by reaſon of a more particular charge, which not long ſince it pleaſed you to lay vpon me, to the performing whereof this might (with Gods helpe) not a little auaile. The points perhaps that are handled in this Treatiſe, or at leaſt moſt of them, haue beene formerly and often diſcuſſed to the full by others, but yet very ſeldome (would to God it happened more often) by way of recantation or reclaiming: and if in that manner, as of late we haue had an example thereof, * and our Preſſe is yet hot with it, (I would our affections were ſo alſo) yet moſt ſeldome by men of my Authors coat, by ſuch I meane who are ſo farre gone, and ſunke ſo deepe into the whirle-poole of their ſuperſtitions, that they haue with a neerer bond, and as it were an apprentiſhip for terme of life, bound themſelues neuer to depart, I will not ſay, from their religion (for that is common to them with others) but from their particular order and quinteſſence as it were of religion; it being from thence that ſuch only (and no others, either of their Clergie or Laitie) are called κατ' ἐξοχὴν, and by way of eminencie, religious.

The aduice of a ſonne, &c. printed at *Oxford*, 1616.

ligious? Hauing thus ſhewed the profit which (I truſt) may come from this my ſmall endeuour, or rather from the Authors owne labours & trauels (his indeed being as the very waters of life, the only taſting whereof is ſalvificall, and mine but the channell to conuey them) it remaines now that I recommend this my labour to your patronage, from whom I firſt receiued the occaſion of taking it in hand. I will not now ſtand vpon Apologies (as the manner of moſt is) either for my ſelfe or the booke. The booke (I am ſure) needs none; and for my ſelfe, I truſt, I haue met with a Patron that wil reade me without any Apologie. If any ſhall thinke I haue beene too buſie herein, it being a ſubiect for the which I am ſcarce ripe; let him know thus much, that what I haue done, may be the worke, nay ought of dutie ſo to be, I ſay not, of euery Diuine, (*Quanquam ô*, would to God euery ſuch would put to their helping hands) but of euery one that is onely brought vp in the bare ſchoole of Chriſtianitie. Thus committing my ſelfe and theſe my labours to your good acceptance, I pray to the Almighty God, that he will continue and confirme in his Church

those that to all appearance are in already, with the ninety and nine of that good Shepheard in the Gospell, and that it will please him, with the same Shepheard who brought home his one sheepe, daily to bring home and adde vnto his true Church, such as either by others seducing haue straied from, or out of forced ignorance neuer could finde the way to his fold. Amen.

From my Study in Christ-Church, Oxford *this* 31. *of July.* 1616.

The

The Authors Epiſtle, to my Maſters of the Romiſh Church.

Sirs, I haue a long while debated and diſputed with my ſelfe, whether I ſhould ſet to your view the cauſes and reaſons of my retreate from you and your Church, and of my conuerſion and vnion to the Reformed ones of this Kingdome, and their ſocietie and company. On the one ſide, the ſinceritie of my intention in this charge ſeemed wholly to diuert, turne, and hinder me from ſo doing, as caring very little what men thought, ſpake, or eſteemed of it; ſo that my actions were pleaſing and acceptable to the ſupreame and eternall maieſty of my God, conformable to his holy and diuine will, tending and redounding to his honour and glory, and aduantagious and profitable for mine owne good and ſaluation. And beſides contenting my ſelfe with that which I haue ſpoken, treated, and declared thereof in my Profeſſion, made in the Church of this Citie, the 24. of April. *But on the other ſide, the duties and obligations which I owe to the truth, ioyned with the moſt affectionate ſuits and opportunities, which almoſt an infinite number haue vſed towards me, and often reiterated, and the calumnies and ſlaunders, wherewith many amongſt you (though vniuſtly and wrongfully) doe charge me, doe force and conſtraine me to ſet downe in this paper, produce to the day and bring to light, that which almoſt I then ſaid of it; this only excepted, that now I will enlarge my ſelfe a little more*

more, then the shortnesse of the time and discourse could at that time permit me. I haue thought and beleeued that I could not more iustly, and with better reason and equitie, direct this Treatise to any, then those, from whom I separated my selfe, to the end I might take from them the idle and light opinions, and the bad beliefes, farre remoued from pietie and honestie, and remoue the scandall which they might haue conceiued there vpon. Receiue it therefore, I pray you, with the same gentlenes and sincerity of affection, with the which I offer and present it vnto you. And doe mee the fauour to take the paines to read it; but with quietnesse, if it please you, and tranquillity of minde, without trouble and passion. And I hope, nay I am certaine, and assure my selfe that you shall finde, that there is more reason and knowledge in my action, then you thinke, and more obligation to follow me, and to do that which I haue done, then you imagine. To this end I doe open all the secrets of my heart, and foulds of my soule before the Maiesty of my God: and in your presence, with a solemne oath and protestation, that I will say nothing but the truth. I beseech the diuine goodnesse, to assist you with his grace and heauenly light, to make you know clearely both the one and the other. I doe pray with all my heart, and with as great affection, as I am verily, and shal be all my life, notwithstanding this change and alteration of religion, and departure from you, and your society & company.

Sirs,

Your most humble, inward,
and affectionate, for your
good and saluation,

Dela Motthe Luyne.

From *Saumur*, this 27. of *May*, 1616.

A DECLARATION

and manifestation of the chiefe causes and motiues which haue moued and induced Mr. M. de TERTRE Lord de la MOTTHE LVYNE, to withdraw himselfe from the Romish Church:

Directed to those of the Church of ROME.

THE most cleare actions of men (euen of the most famous and illustrious in vertues, perfections, and most commendable qualities) are subiect to shadowes, and their workes exposed to the foolish and rash examination, search, censure, and iudgement euen of the common people.

When you heard of, knew, and saw my departure, God knowes what sinister opinions I ran into in regard of many amongst you; some taking my designe to be but a lightnesse, inconstancie, and inconsiderateness of minde; others thinking it to haue proceeded from a matter and occasion of disquietnesse and discontent receiued from them, from whom I am departed; others from a desire of greater libertie and more licentious life; and many other the like: but all in generall

esteeming it a manifest disloyaltie and notorious treacherousnesse to your societie and company.

I could neuer haue thought (and yet lesse beleeued) that the actions of a worme of the earth, of one so poore and wretched as I am, should haue beene gathered vp with such a throng: but sithence that by the manifest prouidence of God they are fallen into this debate, I am most willing and content to render and giue an account of them, as *S. Peter* commands me, or rather Iesus Christ, *who would disclaime me before his heauenly Father, if I did not confesse him* (in the truth) ingenuously before men.

1 Pet.3.v.15. Matth.10 33.

I sweare therefore and protest before the most holy Trinitie (to whom al things are knowne and manifest, which soundeth my very reines, which seeth and piercth euen to the inmost and most secret part of my heart and thought of my soule) that this my change hath no other aime, and tends purely and simply to no other end, then to the glory of my God, and the assurance of my saluation: for which two things I doe not nor will euer refuse, in regard of men, either shame, or confusion, or pouertie, or dishonour, or martyrdome whatsoeuer, though armed with the most cruell and sensible prickings of all the punishments and torments that at any time were felt by any reasonable creature. And if I haue any other intent, I pray my God that hee will make an exemplary vengeance of my hypocrisie, and punish and chasten me most seuerely, if he knoweth and can finde out that I speake not the truth, and that my words doe disagree and differ from the thoughts of my soule and feeling of my heart.

I am now come to the 32. yeare of mine age, or thereabouts; and though it hath beene with much paines, wearisomnesse, and trauell, partly in my studies, and partly in my other publike or priuate businesses, yet I doe not thinke (thankes to Gods bountie) that I euer did weare in my countenance and forehead any marke whatsoeuer, which might make mee blush for shame, or hinder mee from going with my head lifted vp aloft. I haue not lost with that little experience which I haue gotten in the world, the desire of going on and ending my life in the same bed of honour and state of innocencie, for to prostitute that so lightly, which I haue kept and maintained so dearely and with so much care. And how weake soeuer I am in body and minde, yet the lightnesse, inconsiderateness, and inconstancie, which some closely obiect vnto me and reproach mee withall, hath not as yet (God be thanked) so farre possessed my braines, as that any one should haue seene from thence to issue the effects of follie; and I hope that his goodnesse will not derelinquish or leaue me to that wretched and lamentable extremitie. As for the matter and occasion of discontent, which some others produce and lay abroad, I should be to blame, and should lie, if I should complaine thereof; it being true (and I must needs auouch and confesse it ingenuously) that I haue beene but too much beloued, cherished, and honoured in that state wherein I was, and as much or more aduanced then I could haue desired, wished, or challenged, hauing beene put to the studie of Philosophie and Diuinitie euen sooner then their customes, statutes and ordinances could well allow of and permit,

hauing also beene made Priest precisely at the time permitted and appointed, and eftsoones admitted and preferred to the office of preaching, which I haue begun to exercise from my 25. yeare, and alwayes since continued at *Burges*, *Bloys*, in this City, *Tours*, *Angiers*, *Chasteaugontier*, *Laval*, *Mayenne*, *le Mans*, *Alenson*, *Rhedon*, and other such like wel knowne townes of *France*, with all kinde of contentment and satisfaction (thanks be to God) being welcome to all, and vnderstood by euery one. As for the libertie and a more licentious life, which others last of all doe obiect vnto me, God knowes and is my record (and experience also can witnesse it, and giue an assured proofe thereof) that I haue had nothing lesse in my minde and thought then that, but rather on the contrary it was the desire of a more retired, solitary, peaceable and quiet life, and for to put an end to those poastings and vagaries, which are ordinary and essentiall to men of that estate and condition, who like *Dedalus* his images are in a perpetuall stirring, motion, and agitation. But if that had beene the cause, I neede not to haue come out from thence where I was, such occasions and opportunities offering and presenting themselues daily vnto me (as well as to others, yea a thousand times more) if I would haue taken and accepted them as well as they. But God by his infinite goodnesse and mercy hath kept and preserued mee euen against these encounters, wherein the strongest and perfectest in shew haue shamefully yeelded and foulely fallen.

I would not therefore so play with my selfe, and and out of an humour (as it were) change my Religion, if that I had not some sound cause and ground for it,

it, it being otherwiſe very eaſie for me (if I had willed) to keepe my wonted manner of life, and to keepe my ſelfe (ſo doing) from ſo many blowes of the tongue, from wry lookes, from pricking ſuſpicions, which I haue (in truth) to the quicke felt, and doe yet feele in good earneſt. But there is no remedy: I muſt reſolue with my ſelfe to ſwallow downe by little and little this cup of bitterneſſe for the loue of our Sauiour, who (ſaith *S. Paul*) when he could, and it was free vnto him, to ſtay aboue in heauen in the ſame glory, felicitie, and happineſſe with his Father, waited on and adored by the higheſt Spirits and Angelicall powers, not only abaſed and emptied himſelfe, humbling himſelfe ſo farre, as to cloath himſelfe with the weakneſſe and infirmitie of our nature, and to take vpon him the forme of a ſeruant and ſlaue, yea euen was reſolued willingly to ſuffer and endure the infamous and painfull death and puniſhment of the Croſſe, and indeede endured it, without hauing any regard, or caring at all for the ſhame, ignominie, confuſion, and reproach which was to enſue thereupon; it being enough to him that it was for our ſakes, to deliuer and enfranchiſe vs from the power of the deuill, ſinne, and hell, and to bring vs againe into fauour with his eternall Father, and into the poſſeſſion of the kingdome of heauen, loſt by the ſinne and offence of our parents. Heb. 12. 2.

Adde hereunto that which himſelfe ſaith, *The Diſciple is not aboue his maſter, nor the ſeruant aboue his Lord. If they haue called the maſter of the houſe* Beelſebub, *how much more them of the houſhold? If they haue perſecuted me, how much more will they perſecute you alſo? He that loueth father or mother more then me, is not worthy of me.* Matth. 10. Ver. 24. 25. Ver. 37. 38. 39.

He that taketh not his Crosse and followeth me, is not worthy of me. He that loueth his soule, shall lose it; and he that hateth it in this life for my sake, shall keepe it in the life euerlasting. And if it were so (as thankes be to God it is not) that I should be vncertaine and ignorant of what I owe to my conscience in this behalfe, I would then striue to couer againe and hide my straying with excuses and repentances, which I am sure would not be denied me, but rather would be receiued willingly, and with all kinde of ioy, contentment, and cheerefulnesse, with open both armes and hearts, as it hath beene sufficiently testified vnto mee by those instant searches, affectionate pursuits, and truly charitable offers, and I cannot but acknowledge and confesse it ingenuously; at the least if their intent were answerable to their words, which those of that state and condition haue vsed and often reiterated vnto me, both by themselues, and by third persons interposed.

What doe I then? And by your fauour I doe pray you (you which take the paines and the patience to reade these draughts of my penne, or rather of my soule) to thinke on mee with as much attention, as I my selfe haue thought of it, and to weigh my reasons with the iust balance of reason it selfe, and then I am certaine and assured that you will iudge and finde me as farre from hastinesse, precipitation, inconstancie, inconsiderateneſse of minde, and other such like things, which many amongst you, yea it may be your selues doe obiect vnto me and reproach me withall, as I am neere to the truth.

My change and my departure doe seeme strange to you, I desire it. I can doe nothing in it, much lesse hinder

der and ſtop the readineſſe of your mindes. But if it pleaſe you to ſtay a while with mee, I ſhall it may be make this change more familiar vnto you. For if firſt of all it be ſtrange vnto you, becauſe that euery alteration and change of religion is ſimply ſo of it ſelfe, and that we ought to end in that wherein we haue begun; what then I pray will become of thoſe among the Iewes, Turkes, the men of *Iapan*, of *Mangaia*, and other barbarous and ſtrange nations, which haue changed and daily doe change their owne religion, and that of their fathers, in the which they had beene nurtured and brought vp, for to make themſelues Chriſtians, to wed themſelues to the law and faith of our Sauiour, and to profeſſe his religion? If it be, becauſe that more particularly and ſpecially it is ill done to depart from your company, you might haue right therein, if you or your Doctors could enlighten or eaſe me in this doubt. But I thinke that you and they would be troubled as much to doe that, as to proue, ſhew, and make it plaine vnto me, that yours is more worth and truer then that which I haue embraced, the which notwithſtanding would be wholly and altogether requiſite and neceſſary to that proofe.

From whence then (you will ſay vnto me) commeth this ſo ſudden a change? From the ſpeciall and ſingular grace of God, and from the particular knowledge which it hath pleaſed his goodneſſe to giue me, for to depart from the diſorders, abuſes, and errours of your Church, as well in matter of faith and doctrine, as of manners. It is very long ſince I began to know and take notice of them, finding it very ſtrange, ridiculous, without reaſon, nay againſt all reaſon both di-

uine and humane, and not being able to comprehend and conceiue, 1. How the holy Scriptures (and the Spirit of God ſpeaking in them) were not the certaine and infallible rule of faith, but rather men which are blinde, ignorant, and faultie of their owne nature: 2. That they were obſcure, doubtfull, vnperfect, altogether inſufficient to ſaluation: 3. That of themſelues without traditions they were not ſo neceſſary, and that the traditions of themſelues purely and ſimply (without the ſaid Scriptures) were abſolutely neceſſary: 4. How the ſubſtance of bread and wine were changed and conuerted into the ſubſtance of the body and bloud of Ieſus Chriſt: 5. How the humanitie of our Sauiour in the ſame Sacrament was ſubſtantially preſent almoſt euery where, or at leaſt was really in almoſt infinite, diſtinct, and ſeuered places in one and the ſame inſtant: 6. How the Maſſe was a true, proper, reall, and ſubſtantiall ſacrifice, in the which the body of Chriſt in his owne eſſence, ſubſtance, and nature and proper perſon, was againe offered, immolated and ſacrificed by the hands of the Prieſt to the euerlaſting Father, for the expiation of our faults, ſinnes and offences: 7. How there was a *Purgatorie*, and ſet place wherein the ſoules of the faithfull after this life were detained for the ſatisfaction of their crimes: 8. How the ſaid ſoules could be helped by the ſuffrages of the liuing, as by praiers, cries, almes, and other the like, but eſpecially by applying of Maſſes and Papall Indulgences: 9. How there was in the Church a treaſure compoſed of the ſuperfluous merits of the Virgin, of the Saints, &c. which could bee applied to the liuing and to the dead for a ſatisfaction

Bellar. caterique omnes vna voce & communi conſenſu.

and

and remiſſion of their faults and offences: 10. And that this application belonged and was proper to the Pope alone, who might diſpoſe thereof as ſhould ſeeme good vnto him, and deliuer by the meanes thereof the ſoules detained in this pretended *Purgatorie* at his will and pleaſure: 11. How *Ieſus Chriſt* was not alone the only ſufficient *Mediator*, *Interceſſor*, and *Aduocate* for vs to his euerlaſting Father: and that for this purpoſe we ought to reſort and haue our refuge to the Saints and bleſſed ones: and that a thouſand other ſuch like things which you beleeue, and your Doctors teach and preach, ought to be held for Articles of faith, there not being any trace or ground of them in the ſacred Scripture, the true rule of that which ought to be beleeued and done. Not being able (I ſay) to perſwade my ſelfe that that was the true Church, in the which the true faith and the doctrine of the Goſpell was held and taught, wherein the manners, life and actions were ſo contrary and oppoſite vnto them, and the corruption ſo great and vniuerſally diffuſed and extended throughout. But thoſe were but ſmall, light, and vaine *Ideaes*, which went no farther by reaſon of the negligence (as I beleeue) in the which the watchings which I beſtowed on my ſtudies and other buſineſſes kept me aſleepe: as alſo by reaſon of the age whereof I was, which for that time did not giue me more liuely conceits thereof for want of ſome body that might haue heartened them on farther, as indeed I was bred in the midſt of them who beleeued and did the quite contrary. Thus did my ſimplicitie hatch my ignorance, wherein I liued fiue or ſix whole yeers ſince this firſt glimpſe of light,

which did kindle in my ſoule and heart this deſire and affection of the truth, and to returne to this firſt ſpring and originall of the faith and manners of the Apoſtles and Diſciples of the Sonne of God our Sauiour, yea of that very Sauiour, from whom by proceſſe of time euen your Church hath ſwarued. At the end of which yeeres finally it hath pleaſed that ſupreme goodneſſe and maieſtie (which doth impart and communicate his graces and fauours to whom he thinkes good, yea oftentimes to leaſt worthy and capable ſubiects, and makes the ſplendor of his euerlaſting light to caſt his beames on thoſe ſoules that are deepeſt plunged into the obſcuritie of darkneſſe) to poure out on mine the amplitude and greatneſſe of his heauenly and diuine benedictions, and to make mee to ſee abundantly, purely and to the full, in their owne eſſence and naturall day, both the truth and falſhood, and to harden, ſtrengthen and encourage my minde for to embrace valorouſly the one, and to reiect the other, againſt all the obiects and repreſentations of humane reaſon, the attractiue and alluring perſwaſions of nature, the impetuous aſſaults of fleſh and bloud, and the ſtrong ſuggeſtions and temptations of the deuill, and the furious and bloudy combats of hell. Whereupon I am and ſhall alwayes be obliged vnto him, ouer and aboue all the obligations which I owe vnto him already in number almoſt infinite: and I doe bleſſe, praiſe, & wil praiſe him to al eternitie, yea all the holy Angels of heauen and iuſt men of the earth, which (whereas the enuious, hatefull, and ill willers haue their forcheads wrinkled) will be glad for me and reioyce at my departure and conuerſion. This my

change

change then hath no other ſcope, and aimeth purely and ſimply (as I haue already ſaid) at nothing but the glory of my God, and the aſſurance of my ſaluation, which I haue truly found out, and ſweare and proteſt that I could not haue attained vnto and wrought out in that ſtate wherein I was: vnderſtand, I pray you, and hearken to the reaſons thereof. The two grounds and foundations of all Chriſtian religion, and conſequently of euerlaſting ſaluation, are faith and charitie, without which neither one nor the other can remaine and continue ſtanding: faith (I ſay) in Chriſt, Faith.
He that beleeues in me (ſaith he) *ſhall not come into iudgement; but he that beleeueth not, is already condemned.* Not any faith whatſoeuer, but ſuch as God and the holy Scripture doe demand and require of vs, not languiſhing, dead, grounded on humane inuentions and traditions, but purely and ſimply on Gods word, animated and quickned by the ſpirit of grace, accompanied with good workes. Charitie, not fained, diſſembled, in ſhew only, but as the Apoſtle ſaith, proceeding from a pure and cleane heart, from a good conſcience, from an vnfained faith, and a loyaltie not counterfeted. Charitie.

The ſame *S. Paul* ſpeaking of the firſt in the 1. Epiſt. to the *Corinthians*, chap. 3. ſaith it clearely and in very expreſſe termes: *According to the grace of God which is giuen vnto me, as a wiſe maſter-builder, I haue* (ſaith he) *laid the foundation, and another buildeth thereon. But let euery man take heede how he buildeth thereupon: for other foundation can no man lay then that is laid, which is Ieſus Chriſt. Now if any man build vpon this foundation gold, ſiluer, &c.* Where you ſee cleerely how vnder Verſ. 10. 11. 12.

the metaphore and comparison of a materiall edifice and building (which that it may be firme, sound, and lasting, hath necessarily neede of a good strong foundation of firme and hard stones, laid very farre and deepe in the ground) he declareth, signifieth, and giueth cleerely to vnderstand, that the true faith and beleefe in Iesus Christ our Sauiour (such as he teacheth and theweth vs in his writings) is the true, sure, and onely foundation, and the solid and setled groundworke of all Christian religion, and consequently by a necessary sequele, of euerlasting saluation, according to my proposition, which for this first point remaines enough by this place and sufficiently proued. As also no man doth deny it and call it in question, but all generally doe admit and receiue it for a certaine and assured ground.

Let vs come to the proofe of the second point thereof, to wit, of Charitie: I had need of more time then the shortnesse of this discourse can affoord mee, for to relate all the places of holy Scripture making for this purpose. That namely is manifest and cleare by the very words of our Sauiour, when as being asked of that Doctour of the Law, or Scribe and Pharisie, which was the first, the greatest and chiefe commandement thereof, and hauing made answer that it was to loue God with all his heart, with all his soule, &c. and his neighbour as himselfe, he addeth, that in these two points were comprised and contained, closed and shut vp the whole Law and the Prophets, and consequently by a necessary sequele and infallible conclusion, all religion grounded and saluation established, as on two solid and firme foundations, without

Matth. 22.

out the which neither one nor the other (as I haue already said) can remaine and continue standing.

Now let vs see whether those two grounds and bases of saluation be or can be found in your Church, and in the state and condition from whence I am departed, to the end that from thence you may know and iudge, whether I haue had iust cause and lawfull occasion to doe this or no; and that the tongues that make themselues malicious and slanderous, may cease from their calumnious assaults and pursuits. And to begin with the faith and beleefe in Iesus Christ: wee haue amongst many others three things to be considered in him; 1. his person, 2. his charge and offices, 3. the singular graces, fauours and benefits which hee hath conferred on vs, and wee haue receiued from him. How the Papists faile in matters of faith.

As for his person, it is a matter of alike faith and beleefe, equally grounded in the holy Scripture, and acknowledged, approued, and confessed by all, that he is very God and very man; God, begotten from all eternitie, of the proper substance, essence, and nature of his eternall Father, yea the very same perfectly and in all points, equally God as he is: Man, conceiued, in time produced, and begotten within the chaste entrailes of the proper substance of the Virgin *Mary*, by the working of the holy Ghost, of the seede of *Abraham* and *Dauid* according to the flesh, truly man as we are, subiect to the same and altogether alike infirmities, except sinne and ignorance. Now although your Doctours directly and openly doe not beate downe and destroy these two things in the Sonne of God our Sauiour; yet so it is notwithstanding that by 1. About Christs person.

manner of consequence and necessary sequele, they take from him, rob him of, and carry away at the least his humanitie, when as they say (and it is their common doctrine and vniuersall beleefe) that in the Sacrament of the Eucharist, by the meanes which they call (and they haue forged and inuented it for themselues but of late times) of transubstantiation, the substance of bread and wine is conuerted and changed (they are the proper words of the Councell of *Trent* in the first and second Canon of the fourth chapter, and of all your Doctours in dependance thereof) into the body and bloud of Iesus Christ; which is properly and to speake truly, to ouerthrow topsie turuie and destroy the truth of the incarnation and humanitie of our Sauiour, and to giue him a body not taken and drawne from the substance of the Virgin, made and begotten by the seede of *Abraham* and *David* according to the flesh, following the promise which had beene made them thereof by that supreme maiestie long time before; but from the substance of the bread, and by a necessary consequence and infallible conclusion, no longer any true body or a naturall man, but a morsell of paste, a peece of the ouen: horrible and accursed blasphemie! but yet farre more when as they affirme, auouch, and wilfully maintaine, that the same humanitie of Christ (in the same Sacrament) is substantially present almost euery where: or at least is really and corporally in almost infinite distinct and seuered places in one and the same instant.

So *Bellarmine* in his controuersies of the Eucharist, and after him all the others in a row; which is properly to make the body of Christ no longer a true bo-

dy,

dy, but to ſpeake plainly, an immenſe and infinite God, contrary both to the truth of his humane nature, and to the teſtimonie of all the holy Scriptures and reaſon it ſelfe. For what body would that be, which wanteth his naturall greatneſſe and ſtature, which can neither be felt, handled, nor ſeene, &c. which occupieth and filleth almoſt infinite places diſtant and farre aſunder in one and the ſame inſtant, as we haue already ſaid? Thus doe you ſee that your Church doth oppoſe and deſtroy his holy and ſacred perſon, and the humanitie of our Sauiour, and turneth topſie turuie (as much as in her lieth) this ground of our ſaluation, whereas in lieu of the true body of Chriſt, ſhee offereth, preſenteth, and giueth you an idle viſion, and a very apparition. But this is enough on this matter.

Let vs now come to his charges and offices: They are many and in great number, but may notwithſtanding all be reduced to theſe three principall, of Prophet, of King, of high Prieſt: A Prophet, who like another *Moſes*, yea better then he and more perfectly, many thouſand times, and without compare, may then all the other Prophets, hath both by himſelfe and by his Apoſtles and Diſciples foretold, denounced and declared the will of his eternall Father, the lawes, precepts and ordinances, which he required and willed vs to obſerue. So had the foreſaid *Moſes* a long time before foretold, when as being neere to his end, and vpon the finiſhing of his dayes, turning himſelfe to the children and people of *Iſrael*, and comforting them in the behalfe of his departure, he did warrant them and promiſed that *God would raiſe vp vnto them a* Deut. 18.15.

Prophet

2. About his offices.

As he is a Prophet.

Prophet from the midst of them, of their brethren, &c. And the Apostle in the first to the *Hebrewes* saith expressly, that *God hauing in times past at sundry times and in sundry and diuers manners spoken to the Fathers by the Prophets, hath spoken to vs in our dayes by his welbeloued Sonne*, &c. And a thousand other the like testimonies of Scripture, which I omit of purpose not to wearie you. Now those of your Church doe denie vnto him this honourable charge and office, when as they say, hold and maintaine, that the holy Scripture is obscure, ambiguous, vnperfect, insufficient to saluation: That there is nothing in it heauenly and diuine, which can binde vs to beleeue that which is contained therein: That that which the Apostles and Prophets haue giuen vs and left in writing, they did it not as being driuen thereunto by any particular and speciall commandement, or inspiration from God, but by contingent occasions and accidentall causes: That its proper principall and last end is not to be and to stand for a rule of faith, but only for a certaine vsefull and profitable recommendation to the keeping and obseruing of the doctrine proceeding from the preaching of the Gospell, &c. And that not contenting themselues with this heauenly doctrine, by the meanes whereof the Sonne of God our Sauiour hath giuen and left vnto vs both by his liuing voice, and by the Apostles and Prophets, as it were by his owne hands, all that is requisite and needfull to saluation, and to the perfection which hee willeth, requireth and demandeth of vs, they adde to this heauenly and diuine written word (contrary to the expresse prohibition which is giuen of it in many places therein, where an Anathema is pronounced,

Scriptures insufficient according to the Papists.

Bellarm. disputatione seu controuersia 1. de verbo Dei scripto & non scripto, totu 4 libris, tom. 1. & præcipue li 3. cap. 1. cap. 2. & cap. 4. lib. 4. ca 2. cap. 4. & 12.

Deuter. 4. Apocal vlt. Ad Galat. 1.

pronounced, and a curſe thundered out againſt thoſe that ſhall be ſo daring, bold and ſhameleſſe, as to vndertake it) they adde vnto it (I ſay) as being inſufficient, another not written, to wit, an infinite number of humane conſtitutions, traditions, and inuentions. To the which (although for the moſt part vncertaine, obſcure, and contrary among themſelues) they will haue vs to giue the like credit and beleefe, and carry towards them the ſame and altogether equall deuotion with the word of God, nay farre greater, ſeeing they hold and teach, as I haue ſaid heretofore, that of it ſelfe alone, without the ſaid traditions, the Scripture is not ſo neceſſary, and neither can nor ought to ſerue for a rule of faith: and the traditions alone of themſelues purely and ſimply, without the ſaid Scripture, ought to be and abſolutely are ſo. Which while they doe, what is this elſe, but to reiect and impudently refuſe to admit, receiue and acknowledge the Sonne of God Ieſus Chriſt our Sauiour (*in whom*, as the Apoſtle ſaith, *are laid vp all the treaſures of the diuine knowledge and wiſdome of the Father*) for their true Prophet and Law-giuer? or at the leaſt to thinke him vnfit, inſufficient, who neither knew, nor could (but what ſay I? nay malicious, who would not) declare and giue vs to vnderſtand the will of his Father, and his purpoſe concerning the ſeruice and obedience which hee would haue, and which we ought to render him; yea moſt vniuſt, to tie and binde vs (and that on paine of eternall death and deſtruction) to obſerue a law which he had not made knowne vnto vs. Which are three blaſphemies none of them leſſe damnable then the other, the which notwithſtanding (before you

Concil. Tridentin. ſeſſ. 4. Decret. 1.

Coloſſ.

perceiue or thinke of it) your Doctours and Prelates doe make you lamentably run into, by this falſe, peruerſe, and wicked doctrine which they ſet before you to beleeue, two-fold worſe then you, yea three-fold, and an hundred-fold, who therefore alſo ſhall be puniſhed for it a thouſand times more grieuouſly.

As hee is a King.

A King and Paſtor ordained of God, and eſtabliſhed ouer his Church, for to feede, order, guide and gouerne it by his diuine ſpirit, as a ſoueraigne Monarke, head and Paſtor thereof; and to keepe, maintaine, conſerue and defend it againſt all his enemies viſible and inuiſible, by his almighty arme and his ſtrong and forcible hand, and to make her finally ariſe and come to the hauen of euerlaſting ſaluation, of felicitie and bliſſe. *I haue beene* (ſaith he himſelfe through the mouth of his anceſtor and grandfather *Dauid*) *anointed* and conſecrated *King by him*, to wit, his eternall Father, *vpon his holy hill of Sion.* In *Eſay* 16. *Ierem.* 23. in *S. Luke* 1. *He ſhall raigne* (ſaith the Archangell to the Virgin) *ouer the houſe of Iacob for euer, and of his kingdome there ſhall be none end.* And he himſelfe laſt of all in *S. Matthew* 28. ſpeaking to his Diſciples after his glorious and triumphant reſurrection, did aſcertaine and aſſure them, *that all power was giuen him both in heauen and in earth.* And in a thouſand more places and paſſages of the Scripture he is called, and himſelfe alſo ſtiles himſelfe by the title of *Paſtour.* Now thoſe of your Church doe depriue and diſrobe him of theſe honourable charges and glorious offices, for to make them ouer to a mortall, fraile and periſhable man, whom they admit and receiue into his place, acknowledging him for their ſoueraigne chiefe Paſtour and Gouernour,

Pſal. 1.

The Pope head of the Church according to Papiſts.

Gouernour, as if this King of infinite glory and maieſtie, and true Shepheard of our ſoules, were not able and ſufficient for to feede, order, guide and gouerne them, attributing and transferring by a horrible and deteſtable blaſphemie to him, the titles, qualities, and conditions, which befit and pertaine to the Sauiour only, as he is the Bridegroome, vniuerſall Head and Paſtour of the Church, &c. which is nothing elſe, to ſpeake properly and truly, but to plucke and driue away Chriſt from his kingly ſeat and throne, and to ſet therein another, to take from his head the crowne and Miter, and out of his hands the Scepter, for to giue them to the Pope. For if he be head of the Church, Chriſt ſhall be ſo no longer, elſe ſhee would be deformed, monſtrous, and two-headed. If all power hath beene giuen vnto him in heauen and in earth, as hee impudently boaſteth, then truly it will altogether be taken away from Chriſt: for as *Alexander* ſaid very well to *Darius* (as learned *Plutarch* reporteth and witneſſeth) euen as the heauen is enlightned but by one Sunne, from whom all the other ſtarres and planets receiue and keepe alike (by meere and ſimple dependance and communication) their light and ſplendour, and there cannot be two of them: in like manner in a kingdome there can be but one King, and there cannot be ſuffered to be two; otherwiſe the Royaltie would be imperfect, and the Empire ſubiect to perpetuall troubles and continuall warres, and would quickly beginne to fall to decay and vtter ruine. To be ſhort, if the Pope be the generall, only, and vniuerſall Paſtour and Biſhop of the Church, to whom the Sonne of God hath giuen and committed all his au-

thoritie, care and diligence, in ruling, gouerning, ordering, disposing, establishing of lawes, and setting downe rules to the consciences, with a bond of yeelding to him all obedience and submission as to himselfe; what then hath he more to busie himselfe withall here below in his Church? Truly hee hath vtterly depriued himselfe of his kingdome, and disrobed himselfe of his pastorall office and charge, hee is now no longer any thing else in their reckoning, but a meere cypher and o in Arithmeticke; which is a blasphemie, not only to say, but euen to thinke: the which notwithstanding these wretches make you to commit and vtter, though you thinke not or neglect to haue regard of it. But to what a pitifull and deplored state would the Church be brought, hauing for her chiefe Pastours and vniuersall Gouernours men that of their nature are weake, feeble, wretched and blinde, who scarce are fit to rule, guide and gouerne themselues, their workes and actions? From thence it is that are sprung and haue had their source, so many disorders, irregularities, and Corruptions in your Church, as is to be seene at this day. But it is no wonder: for as Iesus Christ our Sauiour saith very fitly, *If the blinde will vndertake to guide and direct other blinde men in their way*, what can be hoped and looked for, but that *they shall stumble on their faces to the ground*, and finally all of them haue a deadly downefall? No no, there are no others besides that soueraigne King and glorious Monarke, the eternall, almighty, and diuine Gouernour and Shepheard of our soules, who can only rule the whole body of the Church, haue an eye ouer all, giue order for all things, as being wholly wise, cleere-

Matth. 15. Luk. 6.

sighted

sighted & prouident, yea Wisdome and Prouidence it selfe, by the meanes whereof the eternal Father doth gouerne, guide, and dispose of all things. *It is he who is the true shepheard and bishop of our soules*, saith Saint *Peter*, *The Lieutenant generall, and vice-roy of God his Father*, saith Saint *Matthew*, *Who hath giuen him all power, authority, and might in heauen and in earth*; *And hauing brought all things vnder his feet*, saith Saint *Paul*, *hath set him ouer all things, for to be head to his Church.* 1. Pet. 2. 25. Matt. 26. Ephes. 1.

As he is a Priest.

A true and soueraigne Priest after the order of *Melchizedeck*, anointed and consecrated by the eternall Father before all worlds. *The Lord hath sworne* (saith the kingly Prophet speaking to this purpose) *and will not repent him, Thou art a Priest for euer after the order of Melchizedeck.* (The Apostle S. *Paul* confirmes and repeats this many and diuerse times in the Epistle to the *Hebrewes*, 5. 7. 8. 9. 10.) For to offer vp to him in time according to the office and duty of the high Priest, his precious body and bloud, his sacred and spotlesse flesh vpon the altar of the Crosse, as a pleasing sweet smelling and acceptable sacrifice to his diuine Maiesty, iustly prouoked against vs for our crimes and offences, for to assuage and appease him to reconcile vs with him, to deliuer and set vs free from the power of the Diuell, and from the writ, whereby wee were bound ouer to euerlasting paines & torments of hell, and to bring vs againe gloriously to the happy fruition of the kingdome of heauen: In the *Ps.* 65. *Esa.* 33. in the first of S. *Peter*, 23. to the *Rom.* 3. *Heb.* 10. and a thousand the like. Hence it is that he is called and stiled by the same Apostle, our Saluation, Redemption, Sanctification, &c. For to offer vnto him, I say, Psal. 110.

according to the forenamed duty and office of the High-Priests, prayers, supplications, and requests continually to intercede for vs, and to stand vs in stead of an Aduocate towards his diuine Maiesty. *Ier.* 30. *Zachar.* 1. *Rom.* 3. 5. 8. *Ephes.* 2. *Hebr.* 7. 8. 9. 18. *Ioh.* 4. This he doth effect and accomplish very faithfully, and will continue so to doe vnto the end and consummation of the world. Now your Church doth take from him, and carries away the one and the other of his charges and offices, after many waies and manners, but especially in two.

Christs passion and satisfactiō, vnsufficient according to the Papists.

First, when as she presumes to reiterate this Sacramēt, & doth fondly imagine, that she offers vp again euery day at the Masse, the body of Iesus Christ for the sinnes and saluation of the liuing & dead: by meanes whereof the anger and wrath of the eternal father is asswaged and appeased, and men find and obtaine mercy; so that with you the Masse is a propitiatory, and impetratorie sacrifice. Whence it followes plainely, that that first oblation and sacrifice of our Sauiour, made on the tree of the Crosse, by the effusion of his precious and diuine bloud, was not sufficient but wholly imperfect? as the Apostle to the *Hebrewes*, 7. 10. argueth and gathereth very well from the ancient sacrifices of the old Law, the which because they had not the force and efficacy fully to wipe away sinnes, were therefore reiterated many and sundry times, but the sacrifice of the Sonne of God hauing had that vertue, power, and efficacy: hence it is that it ought in no waies to be reiterated and offered vp againe, hauing beene more then able and sufficient, euen the first time to blot out and to quit the sinnes of the whole world,

yea

yea of a thousand worlds, if so many there had beene.
This notwithstanding your Church denies by those pretended imaginary, vnbloudy (as she calls them) oblations and sacrifices, which she repeateth euery day, shewing enough thereby that shee doth not beleeue the first to haue beene sufficient, impairing in this manner the authority, credit, and dignity of this only High-Priest, according to the order of *Melchizedeck*. Read I beseech you, and take paines to consider heedfully, the 7. 9. & 10. of the Epistle to the *Hebrewes*, and you shall see more cleerely, how your faith and beliefe in this matter and doctrine of your Church, is farre different and contrary, to that of the Apostle Saint *Paul*, and of the first beleeuers of the primitiue Church. The sacrifice of the Masse.

Secondly, shee taketh from him the office and charge of mediatour, &c. when as to his disparagement she sets, and appoints almost an infinite number betweene God and men, the Virgin, Saint *Peter*, &c. the which she commands to be called vpon, and teaches that reciprocally they vnderstand our prayers, and make intercession for vs to his diuine Maiesty, &c. Now if this were true, it would follow thence by a necessary consequence that Iesus Christ our Sauiour, were not alone the only and sufficient Mediatour, Intercessour, and Aduocate for men towards his Father, which not only is most false, but altogether blasphemous, directlie against the Scriptures, in the fore-alleaged places to the *Hebrewes*, 7. and 10. and a thousand other the like, all which I omit of purpose (as also a more ample proofe of this truth) because the time vrges me, and the shortnesse of this discourse forces Mediation and intercession of Saints for vs.

and

compels mee to passe it by in silence, and to come to the third thing, which I haue said is to bee considered in Iesus Christ our Sauiour, to wit, his singular and not to bee equalled benefits, and graces, and fauours, which so louingly hee hath communicated vnto vs, and wee haue receiued from him in so great abundance, that so I may shew, and make plaine vnto you, how your Church, and your Prelates and Doctours, and you with them, doe likewise erre and faile greatly and fouly therein, and in the humble, hearty, and louing acknowledgement, which we ought to haue towards that bountifull Lord.

His offices are many and in a great number, as I haue said (yea almost infinite, and hee would neuer haue done, that will recount them and stand vpon each of them in particular) but they may all notwithstanding be reduced to these two specials and particulars; which he hath purchased vs by his death and passion, and merited by the effusion of his precious bloud, our *Iustification* and *Sanctification*, which God promiseth to his people in that new couenant, which he foretelleth by *Ieremy*, 31. and 32. that hee was to make with them, rehearsed by the Apostle to the *Hebrewes*, 8. and the 10. *Behold* (saith the Lord) *I will make with the house of Israel, and with the house of Iuda, a new Couenant; which is this: I will put my Law in their vnderstanding, and will write it in their hearts*; (there is sanctification) *and I will forgiue their vnrighteousnesse, and I will remember their iniquities, and sinnes no more*; There is Iustification.

Iustification. The first then of these benefits is our iustification, which is the meerely free remission & pardon which God

God giues vs of all our offences and ſinnes : witneſſe *S. Paul, Rom.* 4. who following *Dauid, Pſalm.* 32. doth place the iuſtification and happineſſe of man in this remiſſion, as alſo *Dauid* denounceth the happineſſe and bliſſe of that man to whom God imputeth righteouſneſſe without workes, &c. This pardon is gotten and deſerued for vs by the merit of Ieſus Chriſt our Sauiour, in as much as he offering himſelfe for an offering and ſacrifice of good and ſweet ſauour to his Father on the tree of the Croſſe, hee hath thereby fully ſatisfied his diuine iuſtice for all our ſinnes, as *S. Paul* teacheth vs, *Rom.* 3. 23. and 24. *Being iuſtified freely*, &c. and *S. Iohn* in his firſt generall Epiſtle 1. 7. *The bloud of Ieſus Chriſt cleanſeth vs from all ſinne.* And in the ſecond chapter, verſe 2. *For he is the propitiation for our ſinnes.* This benefit of iuſtification is communicated by God, through the free imputation of the merits of our Sauiour, to the true beleeuers apprehending and receiuing them through a true and liuely faith working by charitie, as the Apoſtle teacheth vs to the *Rom.* 3. 28. *Therefore wee conclude that a man is iuſtified by faith without the workes of the Law.* And in the fift chapter, verſe 1. *Therefore being iuſtified by faith, wee haue peace with God through our Lord Ieſus Chriſt.* There is iuſtification by faith. And as for the imputation of the merit of Chriſt, hee ſheweth it there alſo in the fourth chapter, when as telling how God had imputed to *Abraham* his faith for righteouſneſſe, hee addeth, *Now in that, that this was imputed to him for righteouſneſſe*, &c. This faith is not an idle imagination, or falſe illoſion and perſwaſion, or fantaſticall ſpeculation in the beleeuers braine (as your Doctors doe ſlanderouſly

derously say) but an holy assurance and firme confidence in the bounty and mercy of God, by the which we beleeue that according to the truth of his infallible promises hee will be gracious and mercifull vnto vs in Iesus Christ his Sonne, freely for his sake pardoning vs all our faults. Such a beleefe is not idle nor fruitlesse in those who haue it, but fructifieth vnto all manner of good workes, righteousnesse, godlinesse, holinesse, loue, &c. Not for to merit and obtaine that pardon, which is already wholly gotten; but for to shew towards God that we acknowledge this so vnestimable a benefit. This faith is not from our selues, but is a speciall gift of God, *who hath giuen vs freely through his Sonne not onely to beleeue in him, but also to suffer for his sake*, as saith *S. Paul, Philip.* 1.29.

Sanctification. God hauing thus iustified vs freely through faith in his Son, he sanctifieth vs also through his spirit, which is the second benefit that wee haue obserued to be gotten for vs in Iesus Christ, and which he hath merited and obtained for vs by his death, as we haue said: and doth bestow it vpon vs by the vertue and efficacie of his Spirit of regeneration and sanctification, by the which mortifying daily more and more the naturall corruption in which we all are borne, he makes vs by little and little to renounce and to die to all sinne, for to liue to righteousnesse and holinesse all the dayes of our life, vntill that in the end he doe sanctifie vs fully, when as after this life hee shall receiue vs into that other, in his heauenly glory. This is briefly that which concernes these two great benefits of our Lord, accordingly as the Scripture and Gods holy word doe shew and teach vs.

It

It is a pitifull thing to see after how many sorts and manners Satan hath lamentably spoiled, sophisticated, falsified, peruerted, and corrupted in your Church, by your Pastors and Doctors, this doctrine being so wholsome and full of comfort touching these two benefits of Iesus Christ our Sauiour: first, by extenuating as much as they could, and can, the greatnesse of these graces and fauours: secondly, by taking from him and robbing him of all what they can, for to attribute it to the merits either of themselues, or of others, and to their owne satisfactions and papall Indulgences. They extenuate the greatnesse of grace two wayes: first, by lessening and diminishing the greatnesse of our offence and sinne; secondly, by debasing the excellencie and perfection of Christs merit. They doe lessen and diminish the greatnesse of sinne; first, in denying that originall sinne deserues eternall death, contrary to that which the Apostle teacheth vs to the *Rom.* 6. 23. that *the wages of sinne is death*; and to the threatning of the Law, which sounds thus, *Cursed is he, whosoeuer doth not continue and persenere to obserue all things written and deliuered in the booke of the Law.* Secondly, by their distinction of sinnes, *veniall* and *mortall*, teaching that there are some pettie sinnes which doe not deserue eternall death and damnation, but rather pardon, which is directly against that very sentence of *S. Paul*, that *the wages of sinne is death*; and that menace of the Law, *Cursed is hee*, &c. They debase the excellencie of Christs merit, when they teach: first, that he hath not satisfied for those sinnes and offences which they call *veniall*, but onely for those that are *mortall*, contrary to that which *Saint*

How Papists erre about iustification.

Iohn hath in his first Catholike Epistle, chap. 1. 7. That *the bloud of Iesus Christ cleanseth vs from all sinne.* Secondly, that as for mortall sinnes, he hath only changed the eternall into a temporall punishment, which is by them affirmed and maintained, not onely without any ground vpon the holy Scripture, but also is much repugnant to the goodnesse and mercy of God, who in so doing would pardon but by halfes. Thirdly, that by the death of Iesus Christ wee obtaine only remission of the guilt, and not of the punishment, which is as much, as openly to mocke with God, and to disanull altogether the merit of our Lord: for what is it, I pray you, to remit and pardon the guilt, but not the punishment? As if a Master should say to his seruant, a Lord to his subiect, a King to his vassall, that had grieuously wronged and offended him, Goe thy wayes, I pardon and forgiue thee thy fault, but I will punish thee howsoeuer when I see time for that that thou hast done, according as thou deseruest. What pardon would that be? nay would it not rather be a mocking of him? It is euen so with God according to them. They doe take from Iesus Christ, and rob him as much as in them lieth, of the glory of his merit, for to attribute it to the merits of another, when as refusing the true pardon of God by faith in the bloud of his sonne, they will themselues deserue of God by the power of their workes this pardon, and the fruition of life euerlasting: wherein they doe iust like a wicked malefactor, who being in the hands and power of his Iudge ready to be executed, would refuse the grace and pardon of his Prince, and would make no vse of it, but would thinke that hee could merit, yea would stifly

maintaine,

maintaine, that hee had iustly merited by his good deeds both his freedome and the expiation of the punishment which was prepared and made ready for him, and to be one of the chiefe officers and best furnished houshold-seruants of his Lord: wherein besides the intolerable arrogance whereof they cannot (nor you) cleare themselues, they fall into a grosse, foule, and pälpable ignorance; first, in that they thinke that they can of themselues doe any worthy thing, and such as can deserue at Gods hands that which they thinke they doe deserue, although notwithstanding it stands so, that *of our selues, as of our selues, we are not able to thinke any thing, but all our ability is and proceeds from God*, as speaketh the Apostle in the second to the *Corinthians*, chap. 3. yea euen all the most iust actions of man, which God worketh in him through his grace, are so marred, infected and tainted with our naturall corruption, that they are all (as saith *Esay* 64.) *as a menstruous cloth*. Secondly, when as (for a refuge) they say that those good workes which they doe, are not from themselues, but from the grace of God working in them: for it is little to the purpose for to presume to merit of him by such workes; it is as if a vassall, that had receiued as a free gift from his chiefe Lord al the goods that he possesseth, would challenge to merit of him yet more then he hath receiued, for hauing giuen him some apple, peare, or other fruit, which he had gathered vpon these grounds: there being farre lesse proportion betweene all the good that we doe through the grace of God, and the remission of our sins or life euerlasting, which they thinke and pretend to merit by their workes, then there is

betweene an apple and many large poſſeſſions. For to merit, it is required that there be a proportion betweene that which we doe or giue, and that which we challenge thereby to merit: it is alſo required, that that whereby we doe merit, do come from our ſelues, and be not giuen vs by him from whom wee pretend to merit: for to merit by grace, it is to merit without merit, it is not to merit at all, it is to renounce all merit; grace and merit being in ſuch ſort oppoſed amongſt themſelues, that they can by no meanes ſtand together: *for if it be by workes* (ſaith the Apoſtle) *then is it no longer by grace; if it be by grace, then is it not by workes, elſe grace is no longer grace.* This ſpirituall pride is ſeene yet more cleerely herein, that not being content to merit pardon and Paradiſe through good workes commanded by God, they thinke and pretend to merit yet ſomewhat ouer by their workes not commanded, which they haue forged for themſelues, of ſupererogation, as they call it: a name that witneſſeth throughly their pride, whereby they thinke that they beſtow vpon God ſomewhat ouer and aboue that which he requires and demands at their hands, or then they are bound to giue him: as if God asking and requiring of vs that wee ſhould loue him with all our heart, with all our ſoule, force and ſtrength, and our neighbour as our ſelues, which is the vpſhot of the whole Law, we could doe any thing beyond that. And yet what ar theſe goodly workes of ſupererogation, that are of ſo great a merit? They will come to this, to weare a frocke, an habit, a cord, the ſandals of a Monke, a Capuchin, &c. to goe bare-footed, not to weare a ſhirt, to vſe the diſcipline and chaſten the body,

Rom. 11. 6.

Againſt works of ſupererogation.

body, to vſe an haire-cloth, to weare the cord of *S. Francis*, *Dominicke*, &c. to be of the brotherhood of the Roſarie, of the Beades, &c. and other the like workes, in truth not commanded nor appointed by God, but of which alſo one day iuſtly and with good right he will ſay, *Who hath required this at your hands?* Eſay 1.12. *In vaine doe they honour me with their workes, and their feare towards me is an humane commandement inuented by men.* And yet notwithſtanding what is it that they make account of, or commend in your Church, but theſe workes of ſupererogation? *Is* it not therein that you put all the marrow and iuice of pietie, deuotion, perfection, holineſſe, and ſeruice of God? And what doe you make (for the moſt part) of all the workes commanded and ordained by God, in reſpect of thoſe which men haue inuented, but hay and chaffe, which no man regardeth? 2. They rob Chriſt of the glory of his merit, in that they teach that wee muſt our ſelues ſatisfie for the temporall puniſhment of our ſinnes and offences, our Sauiour hauing (by their ſaying) onely taken away the eternitie thereof. Whereupon they haue deuiſed and kindled in their braine the imaginarie fire of Purgatorie, which they ſet in the very next place, and as it were in the ſuburbs of hell, for therein after this life to ſatisfie in our owne perſons the iuſtice of God for our ſinnes, as if *the bloud of Ieſus Chriſt*, which *cleanſeth vs from all ſinne*, were not a ſoape and lye (as it were) ſtrong enough for to waſh away all this filth, and that we needed another ſcouring more rugged and purgatiue, of fire altogether as hot and violent (ſay they) as hell-fire it ſelfe; for they muſt needs know much certaine and aſſured newes thereof

Againſt Purgatorie.

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in particular, by the relation of so many soules as returne from thence, as they say. But to what end, I pray you? Is it for to haue Masses sung, for to haue seruices and obits said for the dead for their deliuerie from this so boiling a fire? Alas poore fooles, that suffer your selues to be deceiued and consened by these tales, fables, and gulleries, and to be muffled by these weake terrours and humane inuentions! No, no: it is for to fill their purse and belly, and to make good cheere at your cost, and vnder the name and pretence of the poore deceased. But though it were true, that there were such a fire and place appointed by diuine iustice for the satisfaction of sinnes after this life, (whereof notwithstanding wee haue not, nor can they produce any true, sound and cleere ground and testimonie in the Scripture) is there any thing amongst all those which they giue and offer you for to deliuer you, yea also for to keepe you quite from the comming therein, such as are anniuersarie Masses and obits, testamentarie legacies and foundations, &c? Is there, I say, any of these things, yea any other that might possibly be deuised or imagined, which can counterpoise the greatnesse of these torments which they faigne to be in this pretended and supposed Purgatorie? Truly if that which the Deuill maliciously said of the holy man *Iob*, be true, though spoken by him to a very bad end, *Skinne for skinne, and all that a man hath he will giue for his life*; how much more shall it be true in this respect, and what will not men giue for to free themselues from such a fire, and to redeeme themselues from such torments, if possibly it could bee done? Truly they would giue all their goods euen to their

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very ſhirt, yea euen to their skinne. And thus it is, and vnder this faire cloake and pretence, that they coſen folkes, and deceiue and abuſe poore ſilly people, ſqueeſing out and drawing to themſelues all their goods and ſubſtance, for to make their owne hearts merry withall, and to make their fleſh-pot to boile. An horrible wickedneſſe, beyond all compariſon, and more then deteſtable miſchiefe and impietie! for to make way for their auarice and gluttonie, vnder pretence of pietie, deuotion, and compaſſion towards the deceaſed. No, no: if it were ſo (as I haue ſaid before, which notwithſtanding is not) that this Purgatorie and the fire thereof were true, nothing of this world, nor any humane action would be able and ſufficient to bring deliuerance and freedome, and to counteruaile the paines and torments; and we ought therein (as ſaith our Sauiour, but to another ſenſe then they vrge and alleage him for) to ſatisfie the rigour of Gods iuſtice euen to the vtmoſt farthing, and to the ſmalleſt fault, before we ſhould come out from thence: which notwithſtanding would ſauour rather of a cruell Tyrant, then of a louing, pitifull, bountifull and compaſſionate God, ſuch a one as ours is. But to their account, they doe deliuer themſelues yet more eaſily, and at a cheaper rate then the aforeſaid, by meanes of the Popes Indulgences and Pardons, by wearing a paire of Beades, or an hallowed Medaill, and ſaying three *Pater-noſters*, or ſome ſuch other the like meere fooleries, bables, and inuentions proceeding out of the forge and ſhop of ſome ſuperſtitious braine, or rather couetous and deſirous of gold and ſiluer, very fit in truth and conuenient for to helpe to-

wards the charges and expences of the Popes Court, and of other Ecclesiasticall persons his deputies. But (as I haue said) an impious wickednesse and detestable impietie, nay, an horrible and execrable blasphemie, thus to disrobe and depriue Iesus Christ of the glory of his merit, and to imagine by such meanes to satisfie the rigour of Gods iustice, better then by the effectuall and diuine vertue of his precious bloud, shed for the sinnes not only of the whole world, but of an hundred, yea of a thousand, if so many there were. I giue leaue to all truly Christian and religious soules, desirous of their owne saluation and zeale to the honour and glory of their Sauiour, to thinke well of it, and to iudge whether this be to giue him the entire glory of our saluation, and whether he be well assured, leaning and being built vpon such foundations.

The time would faile me, if I discouer, and my heart would ake and pant at the sight of all the filth and abominations that are couered and hidden vnder this cloake of merits and satisfactions, which are taught and preached in your Church, farre more then the grace, goodnesse, mercy, and free pardon of God; yea by the which merits and satisfactions this grace, goodnesse, mercy, and free pardon of God, and the merits of Iesus Christ are not onely darkned and disfigured, but quite defaced and altogether abolished, as much at least as in them lieth. Let that which hath beene said be enough, and suffice for this time, for to shew and make you to see how the benefit of our iustification by Christ Iesus our Sauiour, is set as it were at naught by the doctrine of your men. Let vs now come to the benefit of sanctification, which hee hath likewise

wiſe (as I haue already ſaid, and repeated twice or thrice) obtained and merited for vs by his death and paſſion, and by the effuſion of his pretious and diuine bloud. This is no leſſe peruerted, corrupted and aboliſhed, then the former. For in ſtead of acknowledging with the Scripture (which teacheth it vs) that of our owne nature, being dead in our ſins, vnable to frame euen a good thought, and bring forth of our ſelues any good thing, by reaſon that the whole imagination of mans heart is ſet vpon nothing but euill at all times euen from his youth; God hereupon doth baptiſe vs not onely with water, but principally with the holy Ghoſt, by the which correcting and mortifying by little and little the corruption of our nature, infected with the ſinne which we bring with vs from the belly of our mothers, of vnbeleeuers, impenitent, rebellious, wilfull, and diſobedient to his commandements and precepts, ſuch as wee are of our ſelues and of our owne nature, he makes vs to beleeue his truth, takes from vs the hardneſſe of our hearts, makes vs flexible and pliable vnder the yoake of his lawes, and of his obedience, that ſo renouncing all vnfruitfull workes of ſinne and darkneſſe, we may liue as true children of light in righteouſneſſe and true holineſſe: in ſtead (I ſay) of acknowledging, teaching, and carefully vrging this, they doe the quite contrary, 1. extenuating (as I haue already ſaid) and diminiſhing as farre as they are able, this naturall corruption and originall ſinne which is in vs, ſaying that it is but a light infirmitie, ſpirituall languor, and weakneſſe of nature, which makes vs indeed backward and ſlow in good, but not dead to all good, and quicke and ready to all euill:

How Papiſts erre about ſanctification.

2. attributing to the water, ſalt and ſpittle, and other ſuch like things of baptiſme, the mortification of that naturall corruption in vs, and not rather to the merit of Ieſus Chriſt our Sauiour, and to the power and efficacie of his death and paſſion: 3. in that, that ſeeming to acknowledge the grace of God to be neceſſary for the healing of this euill, yet in effect they doe quite diſanull this, and attribute it to themſelues, and to the force and power of their free-will: 1. in that they imagine that in man, by the force and power of his nature, there are ſome preparatiues and diſpoſitions to receiue this grace, and conſequently that there are in him certaine merits of congruitie; ſo that with them the cauſe why God offereth and preſenteth his grace to one and not to another, is becauſe the one is well prepared, (of himſelfe, you muſt vnderſtand, and not by the grace of God, ſeeing he prepares and diſpoſes himſelfe for to receiue it) and the other is not: as if man being ſo miſerably corrupted as hee is, could of himſelfe doe any thing that might deſerue grace *de congruo*, as they ſpeake, that is, might binde God by way of honeſtie and conueniencie, to beſtow vpon him his grace: 2. in that they make this grace to bee ſuch, as that all the vertue and efficacie thereof depends wholly vpon the libertie of man, which in effect is to make this grace idle and vnprofitable: for how can any man call that medicine ſufficient, and effectual for the healing of a maladie, which can doe no good without one certaine ingredient? Now do they make the grace of God like to this medicine; it can doe nothing (as they ſay) nor worke in vs without the force and vertue of our free-will, which is the chiefe ingredient,

Free-will.

dient, according to them, which giueth force and efficacie to this ſpiritual medicine. Is this to recommend the grace of God vnto vs, or to exalt it, and is it not rather to exalt man and his abilitie? Is not this to take from God for to giue to man? to rob the Creator for to couer, decke, and enrich the creature? Thus you ſee that thoſe of your Church (eſpecially your Doctours, directours and Prelates) like to children of a peruerſe, neglectfull, and vngratefull nature, with a preſumption that ſhuts to their heart and puffes vp their ſpirit, they hate nothing ſo much, as to acknowledge, auouch and confeſſe their fault, paſſe condemnation vpon it, cry for mercy, aske pardon, and acknowledge that all their good and eternall happineſſe conſiſts in the goodneſſe, mercy, grace, and meerely free pardon of God: but doe extenuate as much as they can their fault and offence, doe plucke downe grace, and aboliſh as much as in them lieth all pardon, that ſo they may not ſeeme to be beholden to God; they do preach and extoll the greatneſſe of their merits, by the which they pretend to make God beholden and indebted to them: whence it is not very hard to conſider, acknowledge and iudge, whether the true humilitie, which is eſſentiall to Chriſtianitie, and ſo beſeeming it, yea the faireſt and richeſt ornament of a true beleeuer, can be in them, who not onely maintaine and wilfully defend ſuch a doctrine, but doe glory therein, and doe oppugne and perſecute euen to the fire and bloud, thoſe which on the contrary, forſaking themſelues, and all that can come from their owne ſtrength and merits, haue no other refuge, prop, foundation and aſſurance for their eternall ſaluation, then in the meere bountie,

grace, mercy, and free pardon of God, in Iesus Christ his Sonne, his merit, and intercession.

Hee should neuer haue done, that would relate, shew, and set to view all the abuses and errours touching the points of faith necessary to saluation. Gather only and iudge out of that little which the shortnesse of the time & this discourse giues me leaue to speake, whether the first ground and foundation of saluation premised and supposed, to wit, a true faith and beleefe in Iesus Christ, (such as the Scripture declareth, and requireth of vs) is and can bee found in your Church, in which is taught and preached a doctrine so diametrally contrary and oppolite to it, yea against all reason; and whether I haue had iust cause and occasion to withdraw my selfe from thence (and you also are bound to doe the like) in case that you and I desire to worke out our saluation.

But that which is worse, and more to be lamented, (euen with teares of bloud if it were possible) is, that for the most part amongst those of your Church, there is no more any faith, or law, or God, or religion at all: but by a lamentable euent (permitted notwithstanding by Gods prouidence for the iust punishment of their deserts) are fallen into a grosse ignorance of matters of God, (I will not say into Atheisme) and is fulfilled in them compleatly and in all points, that which the Apostle *S. Paul* hath sometimes spoken of the Gentiles, Pagans, and Idolaters, in the first to the *Romans*, namely, that *hauing knowne God, they glorified him not as God, neither were thankfull; but became vaine in their imaginations, and their foolish heart was darkened, professing themselues to be wise, they became fooles, and*

Vers. 21. 22.

changed

changed the glory of the incorruptible God into an image made like to a corruptible man, &c. And who then would not withdraw himselfe from men so blinded, and giuen ouer to errour, and the darkenesse of ignorance?

Now if their faith be such (or for to speak aright & more properly) their vnbeliefe so great, what can bee hoped and looked for of the other, I meane of the manners of their life; indeede it is very likely, that such as is the doctrine, such will be the life and manners, namely peruerted and corrupted, &c. And this is it which now in order I am to shew to you, and set to your view. Let vs begin with charity, the loue and affection towardes God and our neighbour, the true ground of all Christianity, and the second firme and assured foundation of eternall saluation, as wee haue said and declared before. Charity towards God & our neighbour.

As for the first, the true testimony, the certaine and vndoubted proofe thereof amongst many that might be giuen and alleaged is, an heartie and louing zeale and affection to his honour, worship, and seruice, and to the true obseruing of his lawes and ordinances, and the entire and perfect fulfilling of his holy will, as farre as our weakenes and frailtie can suffer vs, and the estate and condition of our corrupt and infected nature can permit and beare it. *If you loue mee*, (saith our Sauiour, speaking of this loue to his Apostles, and Disciples, and to vs in their persons, and in the 14. of S. *Iohn*) *keepe my commandements. He that hath my commandements and keepes them, hee it is that loues mee.* And this hee repeats many and diuers times, and amongst others, that well beloued and fauoured Disciple, in the second Chapter of his first Catholike Epistle, confirmes

firmes it, *He that keepes his word, the loue of God* (ſaith he) *is truely accompliſhed and perfected in him.* As on the contrary, the true and infallible ſigne of the want & the defect of the loue of God is, not to care for to keepe and obſerue his lawes and precepts, as (beſides reaſon it ſelfe which is cleere and plaine for it) our Sauiour in the ſame place before alleaged, of the Euangeliſt Saint *Iohn* doth ſay, *Hee that loueth mee not*, ſaith he, *doth not keepe my words*: and the ſame Saint *Iohn*, in the fore-cited places: *He that ſaith, I haue knowne him, and yet doth not keep his precepts and commandements, he is a liar, and the truth is not in him.*

Gods worſhip externall.

As for Gods honour, worſhip and ſeruice, it is double, and of two ſorts, externall, outward, and of the body, ſuch as he preſcriheth vnto vs in his word; namely that Liturgy, or outward and publike ſeruice wherewith hee will be honoured, (euen publikely in his Church) conſiſting of the duties of piety, and the externall actions of religion, which doe ſhew and teſtifie ſome humilitie, dejection, ſubmiſſion, affection and acknowledgement of the minde towards his diuine maieſty. Internall, inward, in the ſoule and inmoſt part of the minde, by a true acknowledging of his immenſe and infinite excellence, perfection and greatneſſe, and of the ſundry and innumerable obligations wee owe him, with an humble ſubmiſſion, a moſt deiected humilitie, and low deiection before his ſupreame maieſty, honouring, adoring, fearing, reſpecting, cheriſhing, and louing him with all the ſtrength and power of our ſoules, the faculties of our mindes, and the affections of our hearts, as our onely bliſſe and chiefe maſter and Lord, from whom

Internall.

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we hold by meere dependance, and free, bountifull and liberall communication all, what wee are, what wee haue, and what wee can at any time challenge, looke, and hope for, both in this life, and in the other, referring in the meane time, and giuing ouer our ſelues, and all what belongs to vs, or concernes vs, our liues, perſons, goods, health, honours, affaires, and other the like wholly to his diuine prouidence, to the end that he may do with them as he ſhall thinke fitting, and according to his pleaſure and ſacred will, as belonging wholly to him, with a true confidence certain & firme hope, and an vndoubted aſſurance of his diuine goodneſſe, infinite mercy, and promiſes of ſaluation, and this is the chiefe honour, worſhip, and ſeruice, that God wiſhes, deſires, and demaunds of vs, as ſheweth very wel the Sonne of God himſelfe Ieſus Chriſt, our Sauiour anſwering to the queſtion of the Samaritan woman; *The true worſhippers*, ſaith he, *ſhall worſhip the Father in ſpirit and truth*, and ſuch are thoſe he deſires, demands, and ſeekes after: And hee giueth the reaſon thereof, *Becauſe God is a ſpirit*, therfore his worſhip ought to be ſpirituall, internall, and in the truth of the heart, anſwerable to his nature; by ſo much more noble, excellent, perfect, and compleate, then the externall and corporal, by how much the ſoule ſurpaſſeth and exceedeth the body, in excellent perfection and nobleneſſe: free, vnuiolable, in the libertie and power of euery one, and ſuch as cannot be hindered (as the externall and corporall) by any indeauour or change whatſoeuer. For hee that is lame of his whole body, hee that lies in his bed grieuouſly and mortally ſicke, hee that is clogged with i-

Iohn 4.

rons both on hands and feet, and kept prisoner in the bottome of an obscure and darke dungeon, hindered from making, or shewing any signe of outward seruice and corporall reuerence, may haue his heart and soule lifted vp and deuoted vnto God: and may serue honour and worship him spiritually; as did *Ionas* in the belly of the Whale, and in the deepe of the waters, and bottome of the sea: *Manasses* in his prison, the diseased with the palsye, in his bed and couch, and the good theefe hauing all the members and parts of his body fast bound and tied. This being as the cause and the mother which bringeth foorth, and ingendereth the outward and bodily, which is as it were the scum, which arises and proceeds from the boyling of the fire of the inward and spirituall deuotion: to be short, this of it selfe alone is good and perfect, retaining and carrying with it, his worth and value, yea and in necessitie sufficient. But the outward and corporall is so farre from being alone good and sufficient, that it is rather a delusion and Mascarado; it is that hypocrisie so much cryed out vpon, blamed, and condemned by the Sonne of God, our Sauiour, in those, who with their strange behauiour, and countenance, and with some gestures, actions, and ceremonies, doe thinke they can flatter God, and discharge their dutie towards him, doing it onely with the tip and end of the tongue, with their mouth and edge of their lips, without any heart, deuotion, affection, or spirit: *This people*, saith he, *honoureth me with their lippes, but their heart and spirit is farre from mee.* This is iust so as the Iewes did, who at the passion of our Sauiour did kneele before him, saluted him, King and Prophet; but in

Esty 29.

deri-

derision and mockery: Now who knowes not how far the most part those of your Church are remooued (but what do I say?) almost quite depriued, and disrobed of that heartie and louing zeale and affection to the obseruing of Gods lawes and commandements, to the fulfilling of his sacred will, and to the true worshippe and seruice which hee desires, demaunds, and seekes at our hands? daily experience makes vs see it with our eye, and touch it with the finger, and indeede we should bee quite void both of eyes and vnderstanding, if wee did neither see nor perceiue it: it is the least of their thoughts, and the least of their cares, whereof they make no esteeme, no reckoning, preferring the edicts, commandements, and ordinances of a mortall, fraile, and perishable man, to those of that supreame and diuine maiestie, of that glorious, eternall, and almighty monarch: yea esteeming lesse of these, then of their owne irregular passions and affections, corrupted appetites, filthy concupiscences, and insatiable desires, and for the most part standing vpon, and contenting themselues with the onely meere externall, and corporall honor, worship, and seruice, with vsing strange behauiour and ceremonies, making faces, offering of cierges, being present at Masses, offices, and seruices; rightly diuiding their beads, running ouer their houres, saying the seuen Psalmes & the prayers for the deceased vttering many words and vocall prayers, babbling and muttering them all the day long in an vnknowne language, and words not vnderstood, without deuotion, without attention, without affection of the heart, the wil, or the minde, speedily, postingly, with hast, and onely

How Papists offend in both these worships.

for fashion sake, neuer, or very seldome, lifting vp their mindes to the consideration of the excellent greatnesse, and diuine perfection of that supreame maiesty, or of their owne vilenesse, baseneſſe, worthlesnesse, and nullity, in comparison to him, and to the innumerable obligations they owe him, for to bring foorth the actions of deepe humility and lowe subiection, of true and hearty and inward acknowledgement, of the feruent and ardent loue, of the honour, respect, and high reuerence they beare to the God of bountie, and King nfinfinite glory, greatnes, and maiesty, with an intire forsaking of our selues, and totally and perfectly submitting vs to his diuine prouidence, disposition and will, which notwithstanding is the true honour worship and seruice (as I haue already sayd) that he wills, demaunds, and seekes at our hands, and that alone is pleasing and acceptable vnto him him; and not onely haue not any true confidence, certaine and firme hope, and infallible assurance in his diuine goodnesse, and infinite mercies, and promises of saluation, or any refuge to him in their necessities: but euen rather doe blame, reprehend and condemne on the contrary such as doe so, (at the least your Doctors) giuing by a blasphemy no lesse horrible and detestable, then worthy of all manner of punishment, to this holy, heartie, and firme confidence and assurance in the bounty and mercy of God, the name and title of diuillish pride and presumption. And they goe themselues mistrustfully, and send likewise others in the troublesome chances that happen and come vpon them, to others besides him, for to be guarded, freed, and deliuered

there

there-from, expreſly againſt the Scripture and the plaine words of our Sauiour, by which hee inuiteth vs ſo louingly to betake our ſelues vnto him, when wee ſhall feele our ſelues wearied and heauy laden with affliction and anguiſh, with a certaine and aſſured promiſe to eaſe vs; imagining the whileſt, and thinking that by the meanes of this meerely externall worſhip, they are not onely quitted and diſcharged, and that they haue well and fully ſatisfied their dutie towards God, but alſo, that for it he is beholden to them, and remaines in their debt. No, no: this is not that which he requires, demands, and ſeekes of them, but rather their ſpirits and the affections of their hearts. *God is a ſpirit* (ſaith our Sauiour) *and hee that will ſerue, honour, and worſhip him, he muſt doe it in ſpirit and truth of heart:* and ſuch are thoſe whom he ſeekes, demands, and lookes after. He is ſo farre from being pleaſed and delighted with this outward and meerely corporall honour, ſeruice and worſhip, that on the contrary he deteſts and hates it, and infinitely and extremely abhorres it, as we haue ſaid. But how indeed can he like it, being without heart, affection, deuotion, or attention of the minde, which is that which he loues, cheriſhes, commends, and eſteemes moſt in all of vs? And beſides, it being for the moſt part nothing but a meere humane inuention, not onely without his expreſſe word and commandement, (who notwithſtanding ought not to bee ſerued at the pleaſure and diſcretion of men, but according to his will reueiled and manifeſted in his ſaid word) but alſo expreſly and formally contrary to it, as is the Maſſe, and that which depends thereof, the inuocation of Saints, Ioh. 4.

praier in a language not common nor vnderstood, and other the like. And now let them freely goe boasting that they haue the loue of God: No, no (saith our Sauiour) *he that keepes not my words, hee loues me not*: *Hee that keepes not the precepts and commaundements of God* (saith *S. Iohn*) *he is a lier, and the truth is not in him.* And then how can they loue him, when they giue him not the honour, the worship, and true seruice which they owe him, and which hee wils, requires, and demands of them, but doe almost wholly alter, corrupt and destroy it, and in stead of the truth, offer and present vnto him only a meere dead body and apparition?

Ioh 14 24.

Eiusdem 2.4.

How Papists want true charitie toward their neighbour.

Now he that hath not in him, and is deuoid of the loue of God, how shall he loue and make much of his neighbour? No, no, (saith *S. Iohn*) *if a man say I loue God, and hateth his brother, he is a lier*: why so? *For* (as he addeth) *hee that loueth not his brother whom hee hath seene, how can he loue God whom he hath not seene?* It is impossible: and hee thus concludes; *This commandement haue we from him, that hee who loueth God, loue his brother also.* The loue of our neighbour (saith the Moralist *S. Gregorie*) is produced and brought foorth by the loue of God, and the loue of God is nourished and maintained by the loue of our neighbour: and truly he that is negligent and careless in louing his neighbour and Christian brother, knowes not how hee ought to loue God, nay loues him not at all. I neede not striue and stand much vpon the proofe and testimonie of this truth in the most part of them of your Church: it is knowne and appeareth well enough of it selfe, without labouring to bring it to light; the Sun and the light being not more visible then this is cleere

1.4.20.

and

and manifeſt, that there is no more any loue, charitie, affection, good-will, vnion, and concord amongſt them: there is nothing but diuiſions, diſſenſions, partialitie, enuie, iealouſie, murmurs, detractions, ſlanders, riots, diſputes, bloudy hatred, and mortall rancour of the one againſt the other; no agreement, no accord, no proportion, no reſpect and relation of pietie or compaſſion towards the afflicted, no charitable aſſiſtance in the behalfe of the poore and needie, in no wiſe at all. And if ſo be that ſome of them (as there are alwayes ſome particular honeſt and charitable men, and we muſt ingenuouſly confeſſe it, and giue them this commendation and teſtimonie for the truth) that giue and impart ſome of their goods and reuenewes, it will be to no good purpoſe, rather for to found and cauſe to be ſaid ſome Maſſes, ſeruices and offices, and ſing leerowayes (that I may ſo ſay) and celebrated in poaſt-haſte and for a faſhion, without any pietie, deuotion, affection, and attention of the heart and minde whatſoeuer, but with a thouſand irreuerent inſolencies, diſtractions, and wanderings of the minde, with bad thoughts, being rather horrible and deteſtable blaſphemies, then praiers and orizons acceptable to God; for to build Chappels, Monaſteries, and Couents to feede and make fat the lazie bellies of Monkes, Religious and other voluntarie poore men, idle droanes, and vnfit to doe any good, but to dine, make good cheere, and ſleepe for their eaſe; then to maintaine and releeue the truly poore, needie, and ſhamefaſte members of Ieſus Chriſt, who die of hunger, either at their gates, or within their houſes, without hauing any care, pittie, or compaſſion of them; they thinking, being

ingperſwaded, and making themſelues beleeue, that they are diſcharged, and haue well done in regard of their dutie and obligation towards God, when they haue filled the wallets and bottles, and with good and daintie meſſes couered and furniſhed the tables of the *Capucins*, *Recollects*, and other the like begging Friers, the true theeues of almes, and deuourers of the ſubſtance due to the truly poore and needie, whereof they ſhall giue (both the one and the other) a moſt ſtrict account to God, and ſhall be moſt ſeuerely and grieuouſly puniſhed. And if that ſometimes (which notwithſtanding happens but ſeldome) they doe any good, and beſtow their charitable aſſiſtance vpon the truly poore and needy, vpon the diſeaſed, vpon priſoners, and ſuch like, yet it is alwayes ioyned with this leauen, that marres, makes ſowre, and corrupts the whole lumpe, namely with an opinion and beleefe of meriting, and of making God by the meanes of theſe things indebted to them: whereas wee ought ſimply to exerciſe the workes of charitie, pietie and mercy, out of a pure and ſimple affection and compaſſion towards our neighbour, and for to teſtifie our loue and gratitude towards God for the infinite fauours and benefits that wee haue receiued and doe daily receiue from him.'

Now all what is before ſaid being thus, wherein I pray you can they teſtifie their loue towards God, their zeale and affection to the obſeruing of his lawes, commandements and precepts, ſeeing that that being the firſt, chiefe, and as it were fundamentall in reſpect of all the reſt, yet they doe not obſerue it? But what doe I ſay? nay they thinke not once of it, nor at all care

for

for it. By what can we know that they are the Disciples of our Sauiour? seeing that (as himselfe witnesseth) this is the first marke and chiefe token whereby to know them, yea to put a distinction betweene the good and the bad, the elect and reprobate, the children of God and of the Deuill, as saith great *S. Austin*: and *S. Iohn* confirmes it in the third chapter of his first Epistle; *Hereby are manifested the children of God, and the children of the Deuill: whosoeuer doth not righteousnesse, and loueth not his neighbour and Christian brother, is not of God*, and consequently of the Deuill. Iudge then what they are, and you also consequently, and whether I haue had iust cause to withdraw my selfe from you, for to vnite and ioyne my selfe with the children of God, with the children of light, with the elect and predestinated. Ioh. 13. 35.

But these two chiefe and fundamentall grounds of religion and saluation being cast on ground, what will become of the rest of the edifice and building? I meane of those heauenly and diuine virtues that are needfull and requisite to the perfection of a good Christian. It must needs be that they also fall downe, and that in their stead doe succeede and bee erected a body of all vices and sinnes, whereunto we see that the greater part amongst you doe apply and giue themselues ouer. The remainder of that which *S. Paul* had said of the Gentiles in the place before alleaged of the Epistle to the *Romans*, being truly fulfilled in them: *For this cause God gaue them vp to vile affections, for* Vers. 26. *euen*, &c.

But wee need not wonder at it, seeing that those of whom you ought to receiue the precepts and do-

ctrines of ſaluation, and who ought to be vnto you as lights and lampes for to guide and leade you thorow the obſcure darkneſſe of this mortall life, into the way of virtue and heauenly felicitie, I meane the Paſtours and Prelates amongſt you, men that are dedicated, deuoted, and conſecrated to Gods worſhip, are they that are your ſtumbling blockes, and ſtones of offence, and thruſt and carry you by their bad examples, peruerſe and corrupt actions, diſordered and irregular life, to the like enormities. It is a thing too well knowne, auouched and confeſſed, ſo that wee neede not ſtay nor ſtand any longer vpon the proofe thereof. As alſo it would be but a wronging of chaſt eares, offending heauen, and infecting the aire by thoſe abominable ſtenches, filths, villanies, and pollutions more then infectious, deſeruing rather to be couered and buried vnder the tombe of eternall obliuion, then to bee vented foorth and brought to light for to ſee the day.

But yet I doubt that you will bring me (for an excuſe and honeſt cloake of theſe horrible and deteſtable impieties, and for an argument of my pretended and obiected wickedneſſe and leuitie of minde) the religious pietie, deuotion of minde, perfection of manners, complement of virtues, and holineſſe of life, of thoſe of the company and condition from which I am departed, and haue withdrawne and ſequeſtred my ſelfe; and although that what is ſaid of thoſe before be true, yet theſe being ſuch (as all the world beleeueth, and the outward appearance teſtifieth and beares record of as much) I had no lawfull pretence and occaſion to doe what I haue done, ſeeing I might

with

with facilitie and eaſe (though elſewhere hardly) worke out my ſaluation in that eſtate and condition, which is ſo perfect and compleat, and ſo farre diſtant and remoued from the enormities and irregularities of all the reſt of your Church.

This is that whereunto now I ſhould neede to anſwer in witneſſe of the truth, in defence of my owne innocence, and for the ſimple peoples ſake, who ſuffer themſelues to be deceiued by theſe faire ſhewes, outward appearances, fained and diſſembled perfections and holines, to the end that I might enlighten them, bring them out of errour, and make them to ſee the truth in his owne and natural brightneſſe. But becauſe the ſhortneſſe of this ſmall declaration cannot ſuffer me to ſtand vpon it ſufficiently, and ſo long as it would be expedient and needfull, I referre that part to another Treatiſe and particular diſcourſe, which I will ſet out ſhortly (if God permit) wherin I will cauſe plainly to bee ſeene by the eye, and to bee touched with the finger of all the world, that which is the truth of it. In the meane time I ſay in groſſe and generall tearmes, that theſe are things diſguiſed, and full of myſteries, being not the ſame within which they are without, like to Sacraments and Parables. The world ſees only the cruſt, the barke and the skinne, and lookes no further into it; whereupon it is and continues ſtill couſened and deceiued. That ſad and demure countenance, that pale face, that lumpiſh viſage, that ragged behauiour, that hollow and low looke, thoſe frowning browes, are but as a faire out-ſide, a counterfeited ſtone, and a good face ſet vpon a bad pranke; as a Tragicke ſhew, wherein the King oftentimes counterfets

Againſt the orders of Friers, and namely Capucins.

the begger, the wiſe man the foole, the proud the humble, the rich the poore; but within and in truth it goes quite otherwiſe. Vnder that courſe cloth, that browne and gray habit, that rugged and contemptible garment, how much pride, vanitie, ambition, couetouſneſſe, deſire and affection to honour and glory, how much preſumption, good thoughts and opinions of themſelues, contempt and raſh iudging of others, how much enuie, iealouſie, hatred and rancour, and ſuch like, are there couered and hidden? It cannot be conceiued and vnfolded, nay it is incredible, and beyond all imagination to thoſe who haue not the triall and practiſe thereof. They are very like to the tents of *Arabia*, and the pauilions of *Salomon*, all blacke without, couered with the furres and dirtie skinnes of dead beaſts, vgly to behold, for raine, duſt and filth: but within all ouer gilded, flouriſhed, ſhining with precious ſtones, full of aromaticall odours; I meane, filled with pride, vanitie, preſumption, arrogancie, and ſuch like. But yet more fitly and more to our purpoſe may they be compared to the Gods of the Egyptians: without were they ingrauen with imboſſements, with inlaying, guilded, carued, enammelled, and inlaide with diuers colours, there could nothing be found ſo faire, pleaſing and acceptable; all the world did worſhip them, did reuerence vnto them, kneeled before them, did offer and ſacrifice to them all the faireſt, richeſt, and moſt precious things they had: but within were nothing but hay, chaffe, and filth, a neaſt for toads, adders, and ſerpents. Euen ſo it is with theſe men without, and to the outward appearance they ſeeme to be milde, courteous, affable, peaceable, modeſt

deſt, treatable, bountifull, humble; euen mildeneſſe and goodneſſe it ſelfe, &c. Clothed with coarſe and baſe cloth, with a contemptible habit, without ſhirts, without hoſen, or ſhooes, with a mortified looke, and an orderly pace, &c. and there is nothing ſo goodlie and perfect in ſhow, they ſeeme to be young Saints, I I will not ſay little gods: All the world reſpects, honours, and worſhips them (if I may ſo ſpeake) does reuerence vnto them, bends the knee before them, yea offereth and ſacrificeth vnto them the faireſt, fatteſt, and beſt of all their goods and ſubſtance; but as for the inward, and that which is within, O! what a ſtore of dirt, filth, and villanie is therein! There is nothing (as I haue ſaid) but pride, vanitie, ambition, proud preſumption, arrogance, enuy, iealouſie, and a thouſand other ſuch like wickedneſſes and miſchiefes, altogether incomparable, vnconceiuable, yea (as I haue ſaide) incredible and beyond all thought, to thoſe that haue not the triall and practiſe hereof. I deſire no other witneſſes thereof, then their owne conſciences, they know how it ſtands with them, and wil acknowledge, I am ſure, and ingenuouſly confeſſe (at leaſt in their ſoules) that what I ſay is true: But what? I doe not ſay the tenth part of it, no not the hundreth of what might be ſaid: and the wiſeſt, the moſt conſcionable, and honeſt men amongſt them (for there are yet ſome ſuch amongſt them, and we muſt giue them this commendation, and confeſſion to the truth) doe not conceale this; but doe ſay with a loud and cleere voyce, and affirme amongſt them, that if men did know and take them to be ſuch as they are, in ſtead of white loaues and wine, wherewith they fill their wal-

lets and bottles, they would fling ſtones and flints at their heads, and throw them head-long into the water.

We will ſpeake and diſcourſe hereof, God willing, another time more particularly and at large, to the end (as I haue ſaid) that I might enlighten thoſe ſimple folkes, that ſuffer themſelues to be deceiued vnder theſe fairer ſhewes and appearances, and fained and diſſembled perfection and ſocietie, and to make them to ſee the truth in his naturall brightneſſe.

Now all what before hath beene ſaid, being as it is, and that no man as I thinke, of iudgement and reaſon, and that will neuer ſo little open his eyes to the light, can be ignorant heereof, or call it in queſtion, or honeſtly deny it: Iudge, (and that I pray you, without trouble and paſſion, but with a quiet and ſettled minde, and in the ſerenitie of your conſcience;) Iudge, I ſay, whether I haue had any iuſt matter and occaſion, to doe what I haue done, deſiring to worke out my ſaluation. And whether it bee without cauſe that I haue ſeparated and withdrawne my ſelfe from you and your company; for to vnite and ioyne my ſelfe to the ſocietie of the faithfull and true Diſciples of our Sauiour, and to the true Church, without the which there is no hope of ſaluation. And I am certaine and aſſured (as I haue told you in the beginning) that you ſhall finde me as farre remoued from haſtineſſe, precipitation, inconſtancie, and inconſiderateneſſe of minde, and other the like things, which inconſiderately and in ſomewhat too hot a moode you haue obiected to me, as I come neere to the truth.

Now may it pleaſe Gods ſupreme Maieſtie to enlighten

lighten your mindes with the milde and piercing beame of his diuine light, for to diſpoſe you ſo, that you may know it, and with mee participate of the grace, fauour, and heauenly benediction, wherewith it hath pleaſed his goodneſſe and pure mercy, without any merit of mine, to preuent me, ſatiate, and fill mee ſo ſweetly: this I deſire of him with all mine heart, and as farre as the deſires and affections of my ſoule can attaine vnto; as alſo, that he will ſtrengthen, confirme, and encourage daily more and more my ſpirit, that I may againſt all the endeuours and aſſaults of men, of the deuill and hell, continue, perſeuere, and die holily in this happy vocation.

So bee it.

Soli Deo Gloria.